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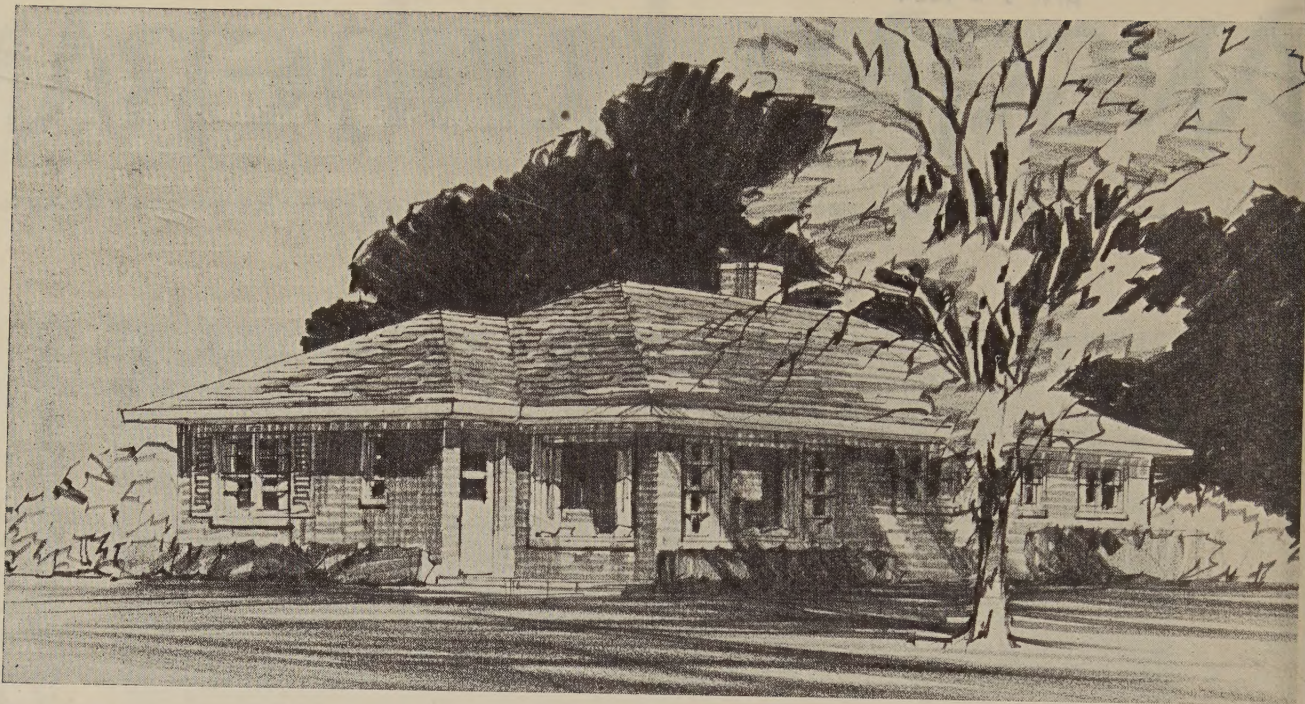
The ANSGAR LUTHERAN



A BLESSED EASTER

On Good Friday Christ Made the Payment; on Easter Morning
He Brought Back the Receipt

News and Notes



Racine, Wisconsin, Immanuel Lutheran Church, Cornelius Hansen, Pastor. The excavation for the construction of a new parsonage began March 15th. The ranch style house will contain seven rooms and will cost about \$27,000.00. The present parsonage will be converted into a parish house of which the chief use will be for the Sunday school.

During the past year the congregation had a total income of \$25,313.02, which included \$2,691.91 received by six auxiliary organizations. \$6,893.74 were sent to missions and benevolences. Of this amount \$1,795.96 went to foreign missions.

PARISH EDUCATION NEWS

By S. S. Kaldahl

The Board of Parish Education had its annual meeting, March 2nd, at Blair, Nebraska with all members present. The board reorganized with Pastor S. S. Kaldahl, chairman, and Pastor Stanley Larsen, secretary.

REPORTS. These included the meeting of the Intersynodical Committee of Lutheran Boards of Parish Education of last November in Minneapolis, our own Church Workers Institute of last year, and the September Parish Education Month Emphasis.

The item from the Minneapolis meeting of special interest to our synod was the final report on the confirmation instruction questionnaire and study covering a period of three years. Out of the discussions following this report came the plan of having a Confirma-

tion Instruction Seminar by representatives from the different Lutheran bodies. This will be at a camp near Racine during the last week in August. Each synod will be allowed representatives in proportion to its size. It was decided that our synod should take part in this seminar and have its share of representatives. Those elected to attend are Pastor Verner Carlsen of Council Bluffs, Iowa, Pastor R. O. Berthelsen of Milwaukee, Wisconsin, and Pastor S. S. Kaldahl of Oaks, Oklahoma.

FUTURE PLANS. Again it was decided to have the annual Parish Education Month Emphasis in September. Mrs. K. M. Ludvigsen will again edit the special education issue of The Ansgar Lutheran, and the chairman

will prepare the packet to be out to each Sunday school.

Together with the September Month Emphasis it was decided to encourage our Sunday schools to sponsor an Evangelism effort during the fall month. For publicity materials and guides for this effort we will use the materials prepared and used by the American Lutheran Church. The committee which will help in realizing this Evangelism effort, will consist of Pastor Verner Carlsen of Council Bluffs, Iowa, and Mrs. K. M. Ludvigsen, editor of The Little Lutheran. Mrs. Ludvigsen is planning to present and stress this Evangelism effort in The Little Lutheran during the months we are planning to realize it. We hope all our Sunday schools will participate.

(Continued on page 13)

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Easter Is Victory Day

By Karl J. Wilhelmsen

Our Christian faith is a triumphant faith because our Lord is risen. Every thing that we need for a life that is free, radiant, abundant, and victorious may be ours through Him. Against the gloom and hopelessness that shadows our world today, there stands One who is mighty to save. The very instrument of His redemption has become the emblem of victory. The cross of Calvary towers above the wrecks of time. Are we in danger of losing the boldness and brightness of our Christian faith? Not if we look unto Jesus!

Our familiar hymn expresses in prayer the longing and hope of our hearts:

"We would see Jesus: this is all we're needing,
Strength, joy and willingness come with the sight,
We would see Jesus, dying, risen, pleading:

"Then welcome, day, and farewell, mortal night!"

For we are to get a vision of the Living Christ, to experience afresh His majesty and His almighty power to save. We must turn to the pages of that precious Book, the Bible, which is our great heritage, The Word of God. There we see Jesus as they saw Him, who walked with Him and revealed His glory. We see Jesus, because of the suffering of death, crowned with glory and honor.

"We behold Him who was rich, one with the Father in eternity, become poor for our sakes. We see Him, who, existing in the form of God, counted not the being equal with God a thing to be grasped, but emptied Himself, taking the form of a servant, being found in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even to death, yea, the death of the cross," Phil. 2:5-8.

He came to an inhospitable world that had no room for Him. His own people would not receive Him. He had no place where to lay His head until He rested against the cross. He never held a cent in His hand, and that of money, which was entrusted to His band, was taken by one of His closest disciples.

Despised and rejected by the church men of His day (they said He had a devil), He walked in an obscure corner of the world among humble fishermen and peasants. In His own town, Nazareth, a place held cheap and mean by the Jews—His mighty works and words were met with the stinging question, "Is not this the carpenter's son?" So great was His humiliation!

Only three of the years of His life were spent in the active field of action. Most of His greater ministries and many of His greatest words were given to individuals, but unknown. One great sermon and a few sublime parables and discourses set forth His teachings. His prophetic writing was done in sand. The story of His life is told in one of the briefest biographies the world contains.

And yet when you turn to the record of those three brief years, a record that has changed this world more than any other ever written, and when you see Him,

as they saw Him who walked with Him, even in His humiliation, you behold the glory of the victorious Christ.

Alone in the wilderness, and famished with hunger, He meets the tempter, and triumphs over temptation. Every time the tempter returns, whether it be in the shape of an enemy or a friend, Jesus is stronger. In Gethsemane, not without prayers and supplications with strong crying and tears, He meets his last assault and rises from the agony, wet with bloody sweat, a victor.

In the very shadow of the cross He speaks words of courage to His trembling disciples, words that reveal the Invincible One even before His crucifixion. "In the world ye have tribulation: but be of good cheer; I have overcome the world."

With a love that is stronger than death, He passes on to a shameful death. Upon the cross His words, and His very dying there, are a prayer to God for sinful men, "Father forgive them," and His conquering love finds even then the only excuse that could explain their fiendish hatred toward the only Holy One, "they know not what they do."

When death came, it did not surprise Him in the midst of His life work. Death did not interrupt His plan. It was a part of His work, nay, the very crown. He came to die. He came to give His life a ransom for many. Throughout His ministry this was His fixed purpose, and even though His disciples failed to understand the many utterances, with which He sought to prepare them for the cross, He set His face like flint until it was accomplished. "For this cause came I unto this hour."

And when from the cross there came from His dying lips the mighty cry, "It is finished," it was the triumphant word of the Victor. "Through death He brought to nought him that had the power of death, that is, the devil, that He might deliver all them who through fear of death were all their lifetime subject to bondage." Christ crushed the serpent's head.

That day the burden of sorrow all but crushed the little cluster of trembling disciples. Were mortals ever so poor, so comfortless, so utterly bereft of all that meant life to them? He had promised them life and now they were called upon to bury Him! Always before He had mastered every difficulty, but now—He was dead!

Heavy was the stone that guarded the tomb, mighty the guard and strong the foe—but Jesus is stronger. It was impossible that death should hold dominion over Him. Death is strong, but Life is stronger. Christ is the stronger one who is come and has despoiled the strong, and Easter morning sees Him rise, even as He said.

O what joy that first Easter day brought to men. "He is risen, even as He said." He brought life and immortality to light. After those wonderful days when they saw Him again and again living and with them as of old,

they received the Holy Spirit whom He promised to send, with power to become His witnesses, and now they go forth transformed, victorious, the advance guard of a mighty army. The Church of Christ is born into the world and His disciples are enabled to go into action to carry out the great command of their victorious Lord. They go forth in His Name who said, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." As they go forth we hear them singing:

"Our Christ hath brought us over
With hymns of victory."

If you have ears that hear, and if you listen as you read the wondrous pages of the New Testament, you will catch such triumphant notes of rejoicing ringing through its pages. From the annunciation to Joseph in Matthew's first chapter, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins," (Mt. 1:21) to the new song in the Revelation of St. John, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:12), continually there are songs of victory.

Hear them sing, these early Christians! "This is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5:4-5).

Are they faced with tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Are they killed for Jesus' sake, accounted as sheep for the slaughter? "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37), such is their triumphant song.

Are they confronted by overwhelming odds—by powers and principalities and the world rulers of this darkness? It does not cause them to stagger. John has the secret of their assurance, "Greater is he that is in you, than he that is in the world" (I John 4:4). Even in the face of death they sing: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

From men encompassed with the same infirmities as we, men who had known the hardness of the law, and the burden of sin, and the sharpness of death, one hears songs of rejoicing and thanksgiving, "Thanks be unto God, who always leadeth us in triumph in Christ" (II Cor. 2:14).

Triumph in Christ! Victory through Christ! That was the secret of those early witnesses. They had laid hold on the righteousness of God in Christ through faith. Theirs was a faith that overcame the world, because they had believed that Jesus is the Son of God. It was the risen victorious Christ who made them more than conquerors.

Take the case of Peter and John. When men beheld their boldness . . . "they marveled; and they took knowledge of them that they had been with Jesus" (Acts 4:13).

They had witnessed the horror of Good Friday. They had seen Jesus Christ crucified. But they had also experienced Easter morning! Out of death came Life; of defeat, victory. They had seen and believed the victorious risen and living Son of God.

I am convinced that this is our need today. Our need is to have faith in the living Son of God. Even where the Word of God promises victory through Jesus Christ. He has not changed because He is at the right hand of the Father. "He is the same yesterday and day, yea and forever" (Heb. 13:8). To you, who live in a shadowed world, Jesus Christ speaks His mighty word: "Fear not; I am the first and the last, and the living One, and I was dead, and behold, I am alive for evermore, and I have the keys of death and Hades" (Rev. 1:17-18). "Because I live, ye shall live also" (John 14:19).

It is not the Church that has created a risen Christ. It is Christ, the living and victorious King, who has created His Church. "I will build my church, and the gates of Hades shall not prevail against it."

The onward march of Christ in the life of the world is the earnest of His final triumph, who even in the shadow of His cross, said: "Be of good cheer, I have overcome the world." Throughout the last pages of the Bible He continues to say, "Be of good cheer." In the face of the last fierce struggles there is a song of victory: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever."

Our one need is to know Him, not only to hear a message about Him, but to draw near and meet Him. We need to experience His power in our lives, and we must.

When a part of the early church was in danger of falling away from the living God, that group to whom "Hebrews" was addressed, the main difficulty lay in the want of religious earnestness. They were not giving earnest heed. They were "neglecting so great a salvation" and refusing Him who spoke to them from heaven. Instead of "holding fast" they were yielding. Instead of "drawing near," it had become a custom for some to forsake their own assembling together, hearing was no longer united with faith, they were forgetting—rather than remembering Jesus Christ, risen from the dead.

To meet so dangerous a condition, the unknown author of Hebrews paints before their eyes the victorious Christ, "dying, risen, pleading," a living High Priest who is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them.

What the Hebrews needed is what we need. We need those earnest warnings lest we neglect so great a salvation. We need those heartening encouragements lest we become weary, fainting in our souls. Then let us "look unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God,"—and in triumphant faith sing with gladness:

"—what cheer!

Christ victorious, riseth glorious.

Life He giveth—He was dead, but see, He liveth!"

CHURCH NEWS FROM HERE AND THERE

Church and Politics

ot of us are weary and discourag-
the struggle of living. When we
to church on Sunday morning, we
consolation and assurance. We
ager to hear that the eternal God
cares for his troubled children,
promises us the peace which ex-
all understanding.

an electric shock, in the midst
e church service, to hear the min-
blow the bugle for an attack a-
t evil and injustice which prevail
r community. We came to church
et comfortable, and the preacher
s everything by expecting us to
omething.

he difficulty is, of course, that
Christianity has two aspects. It begins
bringing us to our Father, who
ves our childish errors, restores
strength and courage, and pours
us the full measure of his love.
he says, Go out and live the life
ve among your brothers. Shoulder
urdens of the oppressed and share
strength with the weak and af-
ed.

a terrible heresy to cut Chris-
t apart, and think it means only
consolation and peace. Jesus warn-
as we would have to take crosses
our shoulders if we intend to fol-
him. He said that in the long run
shall be judged according to the
we feed the hungry, visit the
oners, and concern ourselves re-
ling the outcasts and unwanted. We
t let ourselves off with the excuse
we're tired and need a rest.

ow pitiful it is that we Christians
0 centuries haven't made more of
ent on the selfishness and cruelty of
world. It's simply because we have
ught most about the comfort and
e we want from God, and least a-
t the sacrifice and effort he ex-
ts of us.

ur resistance to obedience to God is
strong and continuous that we can
practically certain that God's king-
n will never be fully established
e in our world. We get our McCar-
s and McCarthys in the United
tes Senate because we deserve them.
y signify the dishonesties behind
ch we hide to screen our lazy self-
ness from God.

you don't feel like going to church
t Wednesday night, stay at home
spend an hour seriously reading
words of the hymns people are

singing at the Lenten services. "Jesus,
I my cross have taken, all to leave and
follow Thee" . . . That does not mean
suddenly leaping into the clouds to
be with the Lord. It means being sen-
sitized to our brother's need, spending
our energy in care for our neighbor,
as Jesus did.

In a complex world such as we live
in, the victims of injustice and cruelty
can't all be assisted by simple and di-
rect aid such as the Good Samaritan
gave to the wounded man beside the
road. That's where politics comes in—
with schemes for renovating slum areas,
providing health services, opening our
prosperous land for the refugees from
overseas.

Preachers can't tell us precisely how
legislation for these purposes should
be drafted. But directly from the Word
of God they can tell us when and where
such things are needed. —Elson Ruff
in **The Lutheran**.

Four Million Catholics Converted

Some facts and some guesses had
been added together by the **Christian
Herald** this month regarding the num-
ber of U.S. Roman Catholics who have
become Protestant in the last 10 years.
Herald calculations indicate that the
number is 4,144,366. This is four times
the number of converts from Protes-
tantism which the Roman Catholic
Church has reported.

The **Herald** sent questionnaires to
25,000 U.S. clergymen. In New York
State 209 ministers reported 7,581 con-
verts in the decade. Thirty-four Georg-
ia ministers reported 278 conversions.
The 4,144,366 total at which the **Herald**
arrived could be as much as a million
off in either direction, but the national
figure, The **Herald** said, "could not be
less than 3 million, and in all proba-
bility runs closer to five million."

Pastor Reports on Religion In Russian Slave Labor Camp

Munich, Germany—Religious life in
a Russian slave labor camp was de-
scribed in a broadcast here by a Lu-
theran pastor who spent several years
in such a camp.

The Rev. Karl Eurskens who was
sent to a punitive hard labor camp in
1950 along with a group of German
prisoners of War, said the very cir-
cumstances under which the prisoners

had been sentenced to hard labor
caused many to despair.

He claimed that the sentences were
based on "fantastically flimsy, trump-
ed-up charges" and were "ridiculously
unjust beyond the comprehension of
anybody reared in western concepts
of human rights."

However, he added that, even though
many despaired in the world and in
God, the religious life in the slave
labor camp was "stirring."

Mr. Eurskens divided the camp in-
mates in three groups. The first group
consisted of prisoners who had at first
lost their faith in justice and in God
but later found their way back to
God. Another group were the people
whose faith was shattered and remain-
ed shattered. The third group were
people who never had been religious.

He stressed that a number of people
of the latter category, including men
who never had been baptized came to
him in the camp to be baptized and
to be taught religion.

"I often wondered," Mr. Eurskens
said, "how these people who previous-
ly had no wish to know God, found
their way to Him in conditions where
others had lost their faith and I my-
self, being a pastor, constantly had to
pray for my faith."

As in early Christian times, when
the faithful had to hide in catacombs,
he had held services in cellars, un-
finished constructions and between
wood-stacks, he said. At some of these
services he baptized converts.

Around a core of prisoners who had
been church members before, the camp
congregation grew to such an extent
that the Communist guards became
aware of its activities and in 1951
passed an order forbidding all kind of
religious services, Mr. Eurskens said.

At first, he reported, the ban "only
strengthened our spirit." But later it
was decided to give in to "the spies and
the pressure" in order to save Chris-
tians from further persecution. The
pastor and his congregation resolved
only to meet for communion on Church
holidays.

Mr. Eurskens added that on those
occasions the religiously indifferent
prisoners volunteered to protect the
faithful by "standing guard" around
the secret places of worship.

The Power of the Resurrection

By Dr. Ethan Mengers

The Power of God was manifested on earth when He raised Christ from the dead. The story of Easter reveals the contrast between the power of God and the weakness of man, yes, even of the devil. Man shouted and cursed, but Jesus still blessed and forgave; man hated, but God loved; Satan plotted man's destruction, but God accomplished his redemption. And the sum of it may be seen at the tomb: man is, indeed, able to kill; but **God is able to make alive!**

Whenever we are concerned too much with the growing power that has come into the hands of men, leading us to thoughts of pride and arrogance on the one hand, or to fear of atomic destruction on the other, it is well for us to reflect on "the power of His resurrection." God is able to make alive! This man cannot do, no matter how much else he may accomplish for good or ill. God can raise the dead!

In this there is a great source of joy and anticipation for the believer. The Christian is one who has put on the garment of Christ's righteousness. He is led by God's spirit. And "if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." The Christian need not, therefore, be fearful, even at the new destructiveness of physical energies, nor even of the conflagration with which the earth is to be visited at the end of the world. Not if he can say with Zinzendorf, "Jesus, Thy Blood and Righteousness, My beauty are, my glorious dress!" For then he can also say,

"Midst flaming worlds, in these arrayed,

With joy shall I lift up my head."

The Christian, then, is in possession of an immeasurable power through the Spirit of God, which dwells in him, by means of which he can conquer at last over death and all evil. The assurance of this is given us in God's Word. To this the empty tomb bears witness.

This leads us to our text and to the chief message we would share with you. If such a God-given power is available on our behalf at the final resurrection and judgment, may we not also experience it from day to day here in our earthly lives?

The answer is, "Yes, indeed, we may. In fact, we must, for if we do not manifest His power in our struggle against sin, we shall not possess it at the resurrection of the dead." The message of Easter contains a summons to arise and live lives of power each day. And now the text:

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." Phil. 3:10, 11.

St. Paul was by no means content with looking forward to a great manifestation of God's resurrection power at the end of the world while living day by day

without a corresponding moral power in his earthly life. Having counted all things but loss that he might gain Christ and be found in Him, having the righteousness of Christ, and not that of the law, Paul earnestly sought to make his daily life holy, fruitful, and well-pleasing to God. He sought to manifest God's power in holy living. This is what he means by "knowing . . . the power of his resurrection!" In this he was very earnest. Repeatedly he says, "I press on!" "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal!" A holy life is the goal. This is the high calling to which he exhorts (verses 12-14). "Few passages in Paul's writings says J. H. Michael, "are more stringent and challenging for if in the Apostle's case strenuousness so unrelenting was necessary, who is there who can afford to abandon one whit of his utmost endeavor?" (Moffatt N. T. Commentary).

There is a glaring contradiction in many a church member's life between the power of Christ's resurrection and the weakness of their spiritual life. How little is our spiritual progress! How great our selfishness! Our unwillingness to sacrifice for our Lord, how small the impact we make on our community! How often we look so much like the world, how little do we give the impression that we possess within us resources of God-given, spiritual power! The power is available for us, but we do not make use of it. We love the world too much. According to St. Paul there must be an earnest pressing forward toward the goal. We must be determined to possess and use God's power in our lives. Paul took for granted, too, that such earnestness would bring persecution and suffering in its wake, and that in suffering for Christ he was sharing something with Christ and had a kind of fellowship with Him. In such suffering (verse 10 of our text) Paul felt God's resurrection power at work in his daily life and needs.

That the "power of His resurrection" has to do with our moral and spiritual living is shown in several other striking passages. How shall we observe Easter, which is also the Passover feast? "Cleanse out the old leaven that you may be fresh dough, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth." I Cor. 5:7, 8.

In another challenging passage we are shown that the life of Christ should be reproduced in each Christian's life. Luther said that we should be "little Christs" to men in our community. That means there should be resurrection power in our daily lives. Christ's life should be reproduced in each part. Christ died. So we should die unto sin. Christ was buried. So our sin and old man should be buried. But Christ rose again. And so we

(Continued on page 7)

Thy Kingdom Come

SKETCHES FROM A SUMMER IN COLOMBIA

By F. W. Thomsen

Bogota

led by rows of lights, clearly visible in the crisp air of this high altitude, the twin-motored plane gracefully toward the checkered pattern of color-lights that was Bogota, Colombia's capital city. At airport it was rather shocking to wear a topcoat and white Panama hat while inhaling chilly invigorating air on the 10th of July. My first purchase in Bogota was a North American felt hat, a Stetson. To my surprise it was no higher in cost than at home.

After the customary bargaining with the redcap and taxi driver, we were on our way to the home of Pastor and Mrs. Olger Quanrud, where Pastor Morck and I had for several days enjoying fine fellowship.

Several things impressed me almost immediately. The first thing was the sturdy 2 x 4 that was firmly put in between the oak stairway and the front door. In case an intruder would saw off the lock on the wrought-iron gate, this second defense might discourage his effort to break in—a happy thought! The contradictory thing was the broad smile on the missionary's face as he greeted us while barricading the door. Perhaps such defenses are often unnecessary and are the carry-over from the days at Tunja when this couple needed such barriers between them and some. Yet it is common knowledge that homes in Bogota have been ransacked and all the furniture carried away.

Such difficulties did not prevent growth in the Bogota congregation. This leads up to the third thing that I noticed. Pastor and Mrs. Quanrud had gladly sacrificed the use of their living and dining room so that the whole congregation could have room for worship service. In September of 1953 they moved into the new home adjacent to the new and beautiful Bogota church; both buildings are equipped with the proper lighting and jagged glass on top of the surrounding wall.

After an enjoyable visit and a refreshing night's sleep, I ate breakfast and drove over to the church which

was under construction at that time. While there, we selected the color schemes for the church, considered what type of light fixtures would be fitting for this very fine structure. One of the interesting things that we talked over was the placement and proportions of the large wooden cross for the chancel. The cross is 13 feet high, with a 7 foot cross bar.

Castelund, a young and very capable Swedish pastor, and his charming wife invited Arnfeld and I to their home for dinner that day. It was interesting for me to hear the German, Swedish, Norwegian, Danish, Spanish, and American languages being bandied about like so many ping-pong balls. I found it confusing.

After dinner the Castelunds took us for a sightseeing trip. We saw several shrines and historic homes. The mansion of Bolivar, the liberator of Colombia from the Spaniards, was filled with fine paintings, furniture, swords, and other personal effects of the famous general. The elaborate, well kept garden with its red, gold, and purple flowers was a fine contrast to the luxuriant green lawn.

Later, while sightseeing in what might be termed a slum area, the driver of Castelund's station wagon almost caused an accident by moving into the pathway of an oncoming Studebaker taxicab. Only good brakes and quick thinking on the part of the Colombian prevented a serious smash-up. Incidentally, the taxi driver had the right-of-way. After much excited swinging of arms and exchange of Spanish, we drove on unharmed. We might excuse the driver, for we were all looking at the cows, goats, a bull, and several donkeys aimlessly wandering about on the narrow cobblestone street in and out among people sitting on the sidewalks selling avocados, bananas, sweet bread, pottery, and many other things.

As we drove home through the congested business area at the close of this enjoyable day, we saw the long purple shadows cast by the sun as it sank behind the Andes.

THE POWER OF THE RESURRECTION

(Continued from page 6)

should arise to a new life, a life of power and spiritual advance, day by day. This stirring passage is written in Romans 6:1-14. "We were buried therefore with Christ through baptism into death: that like as Christ was raised from the dead through the glory of the Father, we also might walk in newness of life. For if we have been united with him in the likeness of his death, we will be also in the likeness of his resurrection. . . . Even

so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."

Rightly considered sin is always associated with weakness. It is spiritual, and real, weakness. It is of death, and brings death. Life and power mean the conquest of sin, and hence of death, not only ultimately, but also today. "Let not sin therefore reign in your mortal body . . . but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

The Retreat of the West

By MAX WARREN

Christians must wake up to the fact that the balance of the world has altered for ever and that in this turbulent 20th century the Church has the greatest opportunity of success—the opportunity of being crucified.

"God was in Christ," says St. Paul, "reconciling the world unto Himself."

That is something quite different from saying that God is going to make the world safe for democracy, the American way of life, or the Marxist Millennium, or an other man-centered order of living.

What St. Paul means is that the world is off-centre and that God is at work in the world to restore the true balance. What that will involve in achievement is beyond our imagination. All we have is a star to steer by, a clue to history—and the necessary grace and power by which to steer, and to explore.

The Star is Christ. The clue to history is His birth, His life, His death, and His resurrection. The grace and power are His gift through His indwelling spirit. So the Christian believes and in that belief lives.

Let us try and see what this means. Fundamentally it means that man and his circumstances are to be taken seriously, taken as seriously as God takes them. What as Christians we mean by "revelation" is that "in Christ" God unveils something of Himself and His purpose for the world. And this Christ in whom the "revelation" is discovered was born when Augustus was replanning the ancient world, grew to manhood during the reign of Tiberius Caesar, died in the province of the Roman Empire over which Pontius Pilate was governor, and by rising from the dead started something whose consequences have determined the shape of all subsequent events. In a word the Christ in whom we Christians believe is pin-pointed in regard to history. He is inescapably involved in it, or, as it might be expressed, history itself is inescapably committed to Christ.

From this follows the conclusion that the Church is involved with history and history with the Church. No Christian has any right to dismiss the world in which he lives, the events amongst which he moves, as being "common and unclean" and to be avoided as such. If we believe that God was in Christ then we dare not draw our skirts away in refined protest from what we term the squalour of history. We follow Him who identified Himself with man, making man's history His own. The distinction between secular and sacred is fundamentally mischievous. It was Christ's refusal to tolerate this distinction which brought Him to the Cross. The world has no objection to a religion which keeps itself to itself. It only objects to a religion which insists on changing the world.

We have here an important starting point for our understanding of the Mission of the Christian Church in the world. The Mission starts at the Cross and it involves crucifixion for the Church and for the individual Christian. We have no authority whatever for thinking that the world will be changed by our sweet reason-

ableness. It will be changed only in so far as Christ His Church and in His Christians brings the world to its true centre in God.

Identification Essential

But the Christ does not do that today any more. He did it in the day of Tiberius Caesar by being "on the stage" and preaching at the world. The principle of Incarnation is the principle of involvement, of identification. So then we shall expect to find that the movements of human history, the revolutions of our time, all the raw material from which the newspapers seek their headlines, are the context within which Christ is at work and within which the Church must fulfill its Mission and Christians their discipleship.

The first of these two aspects I would define as "the retreat of the West," that feature in the crisis of Western civilization which Western man, Christian or otherwise, shrinks from admitting and whose consequences he seeks to avoid.

The Revolt of Asia

Nowhere in the West, have we adequately adjusted ourselves to the dramatic revolt of Asia against our domination from the West, economic, political or cultural. Five years ago I had occasion to fly back to my country from Shanghai. Already the shadow of coming events lay across every conversation which I had been having with Chinese, Europeans and Americans. The curtain was coming down on a hundred years of Western enterprise. At Hong Kong one was aware of the uneasy existence of what was already in effect a great refugee camp. At Rangoon there was a revolution in progress. Calcutta and Karachi, the next stops, were in the throes of those tragic border incidents which followed upon partition. As we approached Cairo the captain of our aircraft informed us that we were not to be allowed to stay at Shepherd's hotel but must sleep on a houseboat on the Nile in view of the uncertain temper of the population as far as Europeans were concerned. Each stop on the way had presented in dramatic shape the retreat of the West. During the intervening fifty years that retreat has gone on, in some places like China and Persia becoming not an organized withdrawal but a rout, with startling repercussions in other places.

White men are no longer this world's "herrenvolk" and must stop behaving as if they were.

The recent visit of a Japanese trade delegation with seven years of Hiroshima, to discuss the world textile market with our Lancashire cotton manufacturers is an interesting commentary on the retreat of the West. The Japanese delegation, let there be no doubt, were bargaining "from strength." Lancashire was on the defensive, not Tokyo.

rudely put, Asia, and to a growing extent Africa, now that they have got the West on the run. Emotion—this is of tremendous importance to them for it means an achievement of self-respect. And those who are gaining self-respect are going to fight to maintain it, and will be more than normally suspicious of every possible influence which might reduce it. Hence the suspicion under which the Christian Church labours in so many countries in Asia and Africa. **It is associated with domination by the West.** Here is the under-lying crisis of the World-Church of our time.

Church must become native

We have to ask ourselves what this means for the Christian Mission in the world today. First in importance means a re-affirmation of our faith that God is the God of all history and that events are not out of control but serving His purpose. The world is being brought back from "off-centre" to "true balance." In that faith we not only endure affliction but act expectantly. On grounds of principle and not of panic we seek by every means in our power so to strengthen the Church in Asia and Africa, that its witness shall be distinctively Asian and African and not pseudo-European.

This will mean, among other things, an increasing willingness on the part of Western Christians to welcome emphasis and initiative from Asian and African Christians which may not conform to the patterns and traditions of the West. And of course this must involve taking of risks in matters of Faith and Order.

In particular it will mean that today's missionary recruited from the West is called to a discipline of humility and identification which will be very strenuous, and costly, and which will involve pioneering as adventurous and perhaps even more dangerous than, anything which confronted Henry Martyn, David Livingstone, Harry Slessor or Adoniram Judson.

If the Christian Church of the West can make such a creative and constructive response to the crisis which confronts the whole Church in the world, then the basis will be laid for a demonstration of Christian unity which will be a significant witness to a disintegrating civilization, and, **should time be given**, provide the spiritual nucleus round which a new civilization can be built.

Rapid Population increase

Since October, 1948, the population of India has gone up by twenty million. Japan has seven million more citizens than she had in 1945.

Mankind is spawning at a rate which shows no sign of decreasing and which is quite definitely exceeding the existing capacity of producing and distributing food. Already the underswell of uneasiness at the lack of land to support the millions of new mouths is beginning to rock the nations. Japan with its eighty-four millions is near saturation point, Java with forty millions has reached it. The future stability of India depends, humanly speaking, on what is done in the next five years to provide food for the anticipated increase of twenty-five million over its present huge population. Land is the burning question in Africa from West to East. When

we ourselves discover that the rest of the world is no longer interested in purchasing our manufactured goods at the prices we insist on charging, some acute questions will arise as to the capacity of these islands to support fifty million people at what we assume is a proper standard of living. The result of it all is fear, the kind of fear which is not very far from panic, and to which reason can make no appeal.

We must now explore this second aspect of contemporary history with a view to seeing how the Christian Mission to the world has to be discharged when these facts are taken into consideration.

A small minority

At the beginning we are confronted by the very unpalatable discovery that the Christian population of the world is not increasing in proportion to the total. In almost every country in Asia and Africa the Christians become a smaller minority of the population with each succeeding year.

As a result there are far more people in the world today for whom Jesus Christ is not even a name than there were at the turn of the century.

Thanks to the wide diffusion of modern scientific knowledge, and the spread of Western medicine, we have achieved "death control" to a degree unimagined by any earlier generation. Maternal mortality in childbirth and infant mortality have seen a phenomenal reduction during this century. Every new discovery in surgery and medicine has served to prolong life. But this increase in "death control" has not been matched by any serious attention being given to "life control," to the planning of the family so that the children may have a fair chance, not to mention the mothers.

There is no simple and straightforward solution of the problems involved. The planned family, so beloved of planners, is the end result of a complex social development. It is a debateable point how far the multiplication of birth-control clinics or their absence plays any determining part in affecting the rate of population increase. To say that is not at all to deny the importance of scientific research into all the problems attending the reproduction of the race, nor to cavil at the desirability of diffusing knowledge of how best to ensure responsible parenthood. It would indeed be difficult to find a moral reason for irresponsible parenthood, an aspect of the matter sometimes overlooked by moral theologians.

An essential factor

Now within this vast complexity what is the most significant or important of the distinctive Christian contributions? I would say, without any qualification whatever, the Christian family. And the Christian family means Christian parenthood. And Christian parenthood means in the first place a Christian relationship between man and wife. A marriage does not become Christian by being solemnized in Church. It becomes Christian only in the day to day relationships of a man and a woman.

Perhaps at no other single point has the revolutionary
(Continued on page 15)

An Easter Anthology

Calvary and Easter

A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart!
With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon His cross,
The Lord of Glory hung—
When rocks were rent, and ghostly
forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart.

Author Unknown.

Every Creature Rejoices

It is the Day of Resurrection, let us
be filled with light, O people. For from
death to life, from earth to heaven,
hath Christ, our God, led us who sing
the song of victory.

Come, let us drink of the new spring
that springeth forth, not from the barren
stone but from the grave of the
Saviour, a spring of life incorruptible.

We sing the slaying of death, the dawn
of a new life, life eternal . . . Today
every creature rejoiceth and shouteth
with joy, for Christ is risen!

(Anthem of the Eastern Church.)

All the Year Round

Rise heart; thy Lord is risen.
Sing His praise
Without delays.
Who take thee by the hand that thou
likewise
With Him may'st rise.

I got me flowers to strew Thy way;
I got me boughs off many a tree:
But Thou wast up by break of day,
And brought'st Thy sweets along with
Thee.

Can there be any day but this,
Though many suns to shine endeavor?
We count three hundred, but we miss,
There is but one and that one ever.

George Herbert.

Christ Is Risen

Spring bursts today,
For Christ is risen and all the earth's
at play.
Flash forth, thou Sun,
The rain is over and gone, its work is
done.

Winter is past.

Sweet Spring is come at last, is come
at last.

Beside your dams

Leap and rejoice, you merry-making
lambs.

All Herds and Flocks

Rejoice, all Beasts of thickets and of
rocks.

Sing Creatures, sing,
Angels and Men and Birds and every-
thing.

Christina Rossetti.

"Barabbas"

They let me go, but nailed Him to the
tree;

My gang that night feasted me loud and
long,

Toasting my liberty with drink and
song;

But, as I sat bemused, they railed on
me.

I could not but remember His calm
face,

The glance that flashed from Him to
me alone,

Such as one might bestow upon His
own,

Blessing, not scorning me, with His full
grace.

By dream He gave me yet another sign,
Saying, "I live for aye, though I was
dead;

I died for all, yet in thy very stead,
Therefore of all men thou art doubly
mine."

What God had planned that verily
must be,

Yet, Oh my Lord, would I had died
for Thee.

So I became His slave long years ago,
Disguised I listened oft among the
crowd

While Peter spake the gospel bold and
loud;

Thus did I learn aught of His life I
know.

His followers shunned me as by God
accurst,

How should I blame them?—knowing
not my heart

That longed to suffer with them, take
its part

As if for love of Him it fain would
burst.

Here, where His first disciples never
came,

I preached the Good News to a heathen
race,

Not in His kingdom to secure a place,
But for the simple glory of His name.

Worn out and poor I die in this far
land,

But in my passing, Lo, He holds my
hand.

"Roger Phillips."

Morningside of Life

"Good morning! Christ is risen."
That set men singing at their tasks;
it gave meaning to daily living; it
opened long vistas of exploration
toward the truth; it brought courage

to the suffering; it lightened heavy
burdens; it sustained the martyr
his ordeal; it gave hope to the oppressed
and made faith in spiritual
purpose the answer to the unsolved
mysteries of the universe.

"Good morning! Christ is risen."

Every fresh adventure of the human
spirit; every new crusade against error
battled wrong; every daring excursion
across the frontiers of knowledge; every
costly devotion to freedom's cause
every undaunted endeavour for a world
of peace and good will; every tireless
struggle for justice and equality; every
heroic martyrdom for faith—all
—all go forth under the cloudless resur-
rection morning whose sun shall stand
still and whose light shall not fail un-
til the work is done.

"Good morning! Christ is risen."

Author Unknown

A Positive Force

In the world of electricians the Cross
is the sign of the positive charge. When
we decide that the Cross spells negation
for us and leave it out of our disciplesh-
ship, we are eliminating Faith's positive
force. The religion we are left with is
the negative thing, the dead, spent,
useless thing.

Anon

Verdict—Absolutely True

I recollect a pronouncement, made
twenty years ago, to a small circle of
friends at a private dinner party, by
the late Lord Justice Darling. The talk
had turned upon the Christian legend,
and in particular upon a certain book
dealing with the resurrection story.
Placing his fingertips together, assum-
ing a judicial attitude, and speaking
with a quiet emphasis that was extra-
ordinarily impressive, his lordship said:
"We, as Christians, are asked to take
a very great deal on trust; the teach-
ings, for instance, of Jesus, and His
miracles. If we had to take all on trust,
I, for one, should be sceptical. The
crux of the problem of whether Je-
sus was, or was not, what He pro-
claimed Himself to be must surely de-
pend upon the truth or otherwise
of the last, final, and greatest miracle,
the resurrection." He paused for a mo-
ment, and went on: "On that greatest
point we are not merely asked to have
faith. In its favour as a living truth
there exists such overwhelming evi-
dence, positive and negative, factual
and circumstantial, that no intelligent
jury in the world, examining this evi-
dence, could fail to pronounce a verdict
that the resurrection story is absolutely
true."

(Letter in "Picture Post," June 23rd
1951)

Notes from the Meetings of the Church Council

By Lawrence Siersbeck, Secretary

The next meeting of the Church Council will be held April 27-28 at . At this meeting the budget for synodical year 1954-55 will be ed and recommended to the An-Convention to be held in Audu-Iowa, June 15-20. By this time reports from all committees, ds, institutions will be accepted the Pre-convention Report.

special interest at the February ing of the Church Council was a mmendation brought in by several lbers of the group to make a ge in the opening exercises of our al convention. The President of d will now give the opening mes- of the convention on the state of Church. Announcements and in- ductions will be made at the first ession session the following day in- d of the opening meeting, in or- to avoid distractions from the bur- of the President's message. An- r suggestion followed to have only address at the ordination service that this be given by someone ap- ted by the President of Synod (in- d of the customary two sermons). President and Vice-president will ninue to carry on the ritual as the ice requires.

A Church Council meeting includes many routine matters such as approv- al of loans, investment of funds, es- tablishment of policies in these mat- ters, carrying out decisions made by conventions in the past, checking on insurance on buildings and properties of synod, etc. The investment of funds, soon to come in from pastors and con- gregations under the new Pension Plan adopted by the last two conven- tions, has also been considered.

Among other actions taken at the last meeting of the Church Council were the following:

- 1) Recommended to the Annual Con- vention the adoption of the last report of the Joint Union Com- mittee revealing the structural plan of the Proposed Merged Church. (All pastors and presi- dents of local congregations have received copies of this 118-page report. Ask your pastor or presi- dent of your local congregation. A special meeting of local con- gregations to study the report will certainly be helpful to a bet- ter understanding.)
- 2) Authorized President of Synod to assign five visitor reservations to the World Council of Churches

Assembly in Evanston. Such visi- tors attend at their own expense.

- 3) Accepted revisions of the new constitution of the Canadian Lu- theran Council.
- 4) Approved extension of public re- lations workshops with the Lu- theran Church—Missouri Synod (through National Lutheran Coun- cil).
- 5) Recommended acceptance of Gali- lee Lutheran Church of Pewau- kee, Wisconsin, new home mis- sion, into membership of Synod.
- 6) Approved needed funds for put- ting our Synodical Archives at Pioneer Memorial Building, Dana College, into condition.
- 7) Approved crediting funds coming in over and over our quota for Lutheran World Action to the National Lutheran Council Stu- dent Center Capital Fund.

One more development during the past year is the decision to hold the fall meeting of the Church Council at the Cherokee Indian Mission in Oaks, Oklahoma, regularly, in order to ful- fill the Council's direct responsibility to this important mission more effec- tively.

THE NEW SERVICE BOOK AND HYMNAL

At their joint meeting in Chicago on March 26, 1954 the Commission on the Liturgy and the Commission on the Hymnal authorized publication of the following statement:

This project is sufficiently advanced to justify a report to the Churches concerning its present status and a forecast of probable time of publica- tion.

The Common Book will actually be a two-volume work of more than 1000 pages in a single binding. The Liturgy will be somewhat fuller than the books in any of the Service Books now in use in the cooperating Churches. It will contain an enlarged selection of Psalms, many new collects and prayers and additional Occasional Services. Three entirely new and complete musical Settings will enrich this first edition of the Book. The second sec-

tion, the Hymnal, will contain 605 hymns, with approximately 625 tunes. The latter will comprise a rich collection of the finest Plainsong melodies, many German and Scandinavian chorales, French Church Tunes, Swiss, English and Scotch Psalm Tunes, English, Scotch, Welsh and American hymn tunes and approved folksongs from many nations. There will be approxi- mately 25 original hymn tunes by Lu- theran composers now living in Amer- ica.

"The Commissions have been keenly aware of the historic significance of this cooperative endeavor. They have striven to prepare a work of distinction which will be representative of the best traditions and usages of the Lu- theran Church, as well as of the fin- est liturgical, hymnological and musi- cal expressions in the English-speaking world in our own time. The variety of cultural strains and heritages in

our several Churches in this country made the selection and adoption of material difficult, but complete agree- ment on all details has been achieved.

"The joint Editorial Committee has completed a vast amount of work in reconciliation of texts and music, in determination of details of capitaliza- tion, punctuation, rubrication, author and composer credits, preparation of indexes, etc. Considerable work of this minute and exacting character remains to be done. Important conferences have been held with representatives of the publishers, who have offered every possible assistance.

"It is hoped to begin typesetting of the Hymnal within a very few months. Because of conditions in the industry this part of the work will proceed slowly. It is believed that under favor- able conditions the Book may be ex- pected from the press by Advent, 1955."

A Page For Youth...

Homer Larsen, Editor

Spiritual Progress

The other day one of our large city newspapers carried a large display of automobiles. There were many pages devoted to the achievements of the automobile industry. Old cars were shown, cars of today, and the "dream cars" of the future. I was interested in the advancements this industry has made through the years. One could not help being impressed with the advancements that have been made in the field of mechanics and engineering. There has been progress. They have not stopped improving the American car. And the one big reason for this lies in the fact that they have not remained content with what they already had.

There Should Be Spiritual Progress

Christians can receive a valuable object lesson from all this. We should not be content with our present faith and Christian character. We too must make progress. We have been baptized into fellowship with the triune God; we have also had special instruction in the Word of God before we made our own individual confession of faith before many witnesses on the day of our confirmation. But we can't stop there. Surely God is pleased to see us aim at further spiritual progress. The poet reminds us that "tomorrow should find us farther than today." We are encouraged by the great apostle Paul to go forward when he writes: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus had made me his own—and straining forward to what lies ahead, I press on toward the goal." Phil. 3:12-14.

Know the Shepherd

In order to grow spiritually, it is necessary to keep constantly in contact with the things of God. He has in His marvelous wisdom given us the Christian Church. If we should choose to look a little more deeply into our church, we soon realize that it is striving to be the servant and instrument of God. It continually keeps in mind that all must be done in such a way that the people are kept in contact with the living God. Let us be sure to take full advantage of all the church offers for our spiritual and moral benefit. In doing this we too are keeping in touch with the Spirit and voice of God. And we often turn from worship to service. We find something to do for God in the church. We diligently apply our talents to His honor and glory. It is well for us in the days of youth to begin to serve the God we love.

But in our service and worship we must be very careful not to miss our Lord Jesus Christ. Because it is possible somehow to be a faithful church member, and yet

not have very much fellowship with Him. To be a Christian is to have faith in Him as our Savior and walk in fellowship with Him. One of our best hymns puts it this way:

"Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!"

This must be our objective also. The church in all its ministry has in a measure failed in its purpose with us if we have not found our Lord.

There is a little story that illustrates the point very well. It is entitled "Knowing the Shepherd." It tells of one of England's leading actors who was asked to give a recitation. He consented to recite the Twenty-third Psalm if an old pastor who was present would recite too.

The actor was very impressive in his recitation. His voice and intonation of the Psalm were perfect. At the close the audience applauded.

Then the old pastor gave the Psalm. His rendition was far from perfect. But as he finished eyes were wet with tears and heads were bowed.

The actor rose to his feet and said: "The difference is just this—I know the Twenty-third Psalm, but he knows the Shepherd."

Be True to Christian Truth

St. Paul urges us to use faithfully another principle for progress in the Christian life. In Philippians 3:1 he states it clearly when he writes to us: "Only let us hold true to what we have attained." He is speaking of love for the Savior and our knowledge of the way Christians should live. Most of us have these fundamentals fairly well in mind. We are urged by this man of God to be faithful to our present Christian convictions and ideals by putting them into daily practice. Apply the Christian truths we have grasped! We are to use the light we have on the situations of today. Every battle we win today against sin and temptation will strengthen us for another battle tomorrow. By using what we have already there will be spiritual progress in our lives. And when we are true to the light we have more light will be given us as the need arises. Loyalty to our present Christian convictions is a stepping-stone to Christian growth and progress.

May God give you grace for this.

Pastor Leo H. Andersen

Greenville, Michigan

NEWS AND NOTES

(Continued from page 2)

Schools will want to share in it. Other plan pertained to another Workers' Institute next year. Date for it is March 14-16, 1955. Hoped that it will again be possible to have it at Trinity Seminary at Blair, Nebraska. Dr. C. C. Madsen is the chairman of the committee to arrange program and work out the plans for this institute. The plan also calls for something in the program for Par-workers since we already have a number of such in our synod. Hoped that this second institute will be even more successful than our first one. Teachers and church workers are urged to place the above date in their calendar of important dates for 1955.

THE NEW SERIES. The board had hoped it could have learned a little more about how extensively the new recommended Sunday school series, the American Uniform Sunday School Series, was being used in our synod. We urged Sunday schools to order it from their own Publishing House in Blair, Nebraska. We will help the board in knowing the extent of our Sunday schools are using it. The chairman of the board would appreciate if such schools as are using it could inform him about it.)

However, we did have a few reports to conclude that about ten Sunday schools have already adopted it. We know that others are studying it. The plan of adopting it in order to place it into use October 1st, which is the best time for starting to use it. We did learn that 254 parents' manuals had been ordered. This means that there are 254 homes which are using parents' manual. These manuals are for parents to guide them in the study with their children with suggestions for family devotions and lesson materials to be used in the parents' class. Sunday school are its strongest and

most recommendable feature. The superintendent of the Sunday School in Kenosha, Wisconsin, whom the chairman had an opportunity to visit last winter, stated that he was very happy for the series and that both teachers and pupils found it interesting and profitable.

Right now the possibility of having the teachers of our synod join with the teachers of the American Lutheran Church in their zone institutes during the summer months is being studied. At these institutes studies in this new series will be made and of how to use the lesson materials in the Sunday school class. More definite information will be given about these in the near future. S. S. Kaldahl

Pastor Harold L. F. Andersen of Indianapolis, Ind., has resigned from the Trinity Lutheran Church to accept a call in the United Lutheran Church.

Retreating. We hear a lot about "retreats," in the modern church; these retreats are whole days or weekends in which busy men get away from the monotony of business and the fast-moving, noisy world they live in, to spend a few hours in quiet meditation.

It is not a bad idea; Jesus did it occasionally! But if those retreats become just occasions to forget the world while we rest and enjoy ourselves, they are sinful. Jesus not only meditated; He meditated on what He was to do next in a world filled with sin!

Mr. J. C. Penney puts it well when he tells of a friend of his who was

packing his bag for a weekend retreat. His young son couldn't quite understand it. Retreat, Dad?" he asked. "Who is after you?"

When you pray—whom and what are you retreating from? Or whom and what are you preparing to meet? —Frank S. Mead in Tarbell's Teachers' Guide 1954 (Fleming H. Revell Co.)

(Continued on page 15)

CONVENTION NOTICE

A cordial invitation is extended by Our Saviour's Lutheran Church, Audubon, Iowa, to the Synodical Convention delegates, pastors and guests June 15th to 20th.

Lodging will be supplied in private homes in the vicinity. Advance reservation is imperative. For those who prefer to arrange for commercial accommodations, we have four motels and some tourist rooms. We have no hotels. Details and rates will be sent upon request.

Address all reservations and inquiries to Mrs. E. V. Magnussen, Circle Drive, Audubon, Iowa, giving full details as to date of arrival, length of stay, number in party, etc. and whether or not you will have your own car.

Transportation will be furnished from rail stations at Carroll or Atlantic upon request. We have bus service from Des Moines and Omaha via Davis Bus Lines.

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NOTICE

The 58th Annual Convention of the United Evangelical Lutheran Church will be held at Our Saviour's Lutheran Church, Audubon, Iowa, June 15-20, 1954.

Hans C. Jersild, President.

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	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe- sic Fu
Total Budget	197567.00	15600.00	80000.00	24747.00	36643.00	7650.00	1542.00	313.00
Previously acknowledged	159753.70	18747.73	59073.68	18279.42	29116.50	8269.43	1841.29	244.00
Audubon, Ia., Rev. M. P. Bollesen	10.00			10.00				
Laurens, N. Y., St. Matthew Luth. Church	50.00			50.00				
Oyens, Ia., Gethsemane Luth. Church	185.13		100.00	40.00	30.00			
Hutchinson, Minn., Othilia Haugerud	22.50				22.50			
Hutchinson, Minn., Main Street Luth. Church	350.00		200.00	50.00	50.00			
Chicago, Ill., Atonement Luth. Church	99.75		50.00	16.75	17.00			
Milltown, Wis., Luth. Church	100.00		50.00	16.00	16.00			
Luck, Wis., United Engl. Luth. Church	568.62		300.00	100.00	100.00			
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	140.00				77.00			
Westby, Mont., Mr. and Mrs. Hans Swartz of Emmaus Church in mem- ory of Mrs. Aksel H. Nielsen, Standard, Alberta, Can.	2.00				2.00			
Westby, Mont., Mr. and Mrs. Roy Andersen of Daneville Church in mem- ory of Mrs. Axel H. Nielsen, Alberta, Can.	5.00				5.00			
Culbertson, Mont., Mrs. Martha Fryhling in memory of Mrs. Martin Olsen	5.00				5.00			
Blair, Nebr., Mrs. N. P. Nielsen in memory of her husband, Pastor N. P. Nielsen	5.00		5.00					
Staplehurst, Nebr., Ladies Aid of Our Savior's Luth. Church	20.00				20.00			
McCabe, Mont., members and friends in memory of Mrs. Martin Olsen of Ebenezer Church	59.00		15.00		36.00			
McNabb, Ill., Emmaus Luth. Church	48.25		20.00	10.00	10.00			
Rusk, Nebr., Bethany Luth. Church	311.05		150.00	50.00	61.05			5.00
Cushing, Wis., the Loyal Workers in memory of Albert Petersen	2.00				2.00			
Coalridge, Mont., Emmaus Luth. Church in memory of Mrs. Aksel H. Nielsen, Standard, Alberta, Can.	10.00							1.00
Dannevirke, Nebr., Paul Paulsen	10.00				5.00			
Easton, Calif., Immanuel Luth. Church	150.00			150.00				
Oakland, Calif., Our Savior's Luth. Church	100.00		50.00	16.00	18.00			1.00
Minneapolis, Minn., Luth. Bible Institute for Rev. A. R. Petersen	8.33							
Camp Douglas, Wis., St. Stephen's Ev. Luth. Church	100.00		50.00	16.00	18.00			1.00
Green Bay, Wis., Bethel Luth. Church	479.50		240.00	80.00	80.00			7.00
Lynwood, Calif., St. Paul's Luth. Church	462.80		225.00	80.00	80.00			7.00
Selma, Calif., Mrs. Mary Clausen in memory of Mrs. Otto Sorensen	3.00			3.00				
Fremont Bluffs, Nebr., Trinity Luth. Church	500.00		250.00	80.00	90.00			8.00
Chicago, Ill., Atonement Luth. Church in memory of Tena Iversen	7.50							
Milltown, Wis., Milltown Busy Bees in memory of Captain Jerry Lentz	2.00				2.00			
Sidney, Mont., Mrs. Andrew Lund in memory of Mrs. Martin Olsen, Cul- bertson, Mont.	1.00						1.00	
Oshkosh, Wis., Our Savior's Luth. Church	203.50		100.00	35.00	35.00			3.00
Shennington, Wis., St. Peter's Luth. Church	150.56		75.00	25.00	25.56			2.00
Staplehurst, Nebr., Our Savior's Luth. Church	54.00		54.00					
Sioux City, Ia., Our Savior's Luth. Church	246.04		100.00	50.00	50.00			4.00
Denmark, Wis., Our Savior's Luth. Church	1000.00		500.00	175.00	175.00			15.00
Humboldt, Ia., Dorcas Ladies Aid of Trinity Church \$2 in memory of Astra Erickson and \$2 in memory of Mrs. Niels Jensen	4.00	2.00	2.00					
From the General W.M.S. Fund, by Mrs. Dr. C. C. Madsen, Treas.	87.00						80.00	
The W.M.S. of Our Savior's Luth. Church, Racine, Wis., by Mrs. Dr. C. C. Madsen, Treas.	25.00							
Hazelwood, Minn., Ladies Aid of Immanuel Luth. Church	10.00	10.00					25.00	
Owatonna, Minn., Ladies Aid of Our Savior's Luth. Church in memory of Mrs. H. H. Jensen	2.00							
Brush, Colo., Sister Sena Frandsen, Eben-Ezer, in memory of Karl Hundtoft, Sidney, Mont.	5.00				5.00			
Omaha, Nebr., Pella Evan. Luth. Church	300.00		150.00	50.00	50.00			50.00
Milltown, Wis., in memory of Mrs. Skow Nielsen: Mr. and Mrs. J. H. Jensen, Mr. and Mrs. Christian Johansen, Mr. and Mrs. M. G. Chris- tensen, Carrie Hendrickson, Louise D. Jensen	4.00	4.00						
Laurel, Nebr., from a friend, Gethsemane Luth. Church	10.00				10.00			
Storm Lake, Ia., St. Mark's Luth. Church	81.00		40.00	13.00	15.00			13.00
TOTAL	165753.23	18763.73	61799.68	19395.17	30228.61	8269.43	1947.29	25349.00

PLEASE NOTE: In the March 29th issue of The Ansgar Lutheran was a gift from Mr. Morris Jensen, Gage, N. Y., of St. Paul's Lutheran Church, Penn Yan, N. Y., \$10.00 for the Children's Homes and \$10.00 for Home Mission. It should have been mentioned that it was given in memory of Mrs. Morris Jensen.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. F. Forel Mission
Previously acknowledged	59446.07	14979.39	11186.25	13063.08	11700.84	828.14	441.54	6798.83	448.00
Plainview, Nebr., Mrs. Eskild Haahr in memory of Eskild Haahr	29.50	8.39	4.37	8.37	8.37				
Sidney, Mont., Pella Foreign Mission Society toward furnish- ing a church	28.15		28.15						
Brush, Colo., Geo. Petersen in memory of C. B. Hansen	5.00				5.00				
Westbrook, Me., Trinity Luth. Sunday School	70.55				70.55				
Westbrook, Me., Trinity Luth. Sunday School for support of a child in Boarding School	40.00				40.00				
Blair, Nebr., an anonymous giver	10.00				10.00				
Geneva, Minn., Community Luth. Church, an offering	24.67				24.67				
Chicago, Ill., Atonement Sunday School for Munchi Tudi	50.00			50.00					
Milltown, Wis., the Luth. Church	31.10	7.50			23.60				
Sidney, Mont., Martin H. Iversen in memory of Mother, son Hans, and grandson Russell	30.00								
Toronto, Ont., Can., the Martha and Mary Society	14.50		14.50					30.00	
Penn Yan, N. Y., St. Paul's Ev. Luth. Church	40.00	10.00	10.00	10.00	10.00				
Morgan, Minn., Mr. and Mrs. W. C. Jacobsen for the Sudan Mis- sion, where Helen M. Jacobsen is a missionary	1.00				1.00				
Sidney, Mont., Pella Luth. S. S., a special project	100.00				100.00				
Green Bay, Wis., Bethel Luth. Church	51.00		1.00	1.00					
Selma, Calif., Mrs. Mary Clausen in memory of Mrs. Otto Sorensen	2.00				2.00			49.00	
Selma, Calif., Mr. and Mrs. Otto Sorensen in memory of Mrs. Otto Sorensen	2.00				2.00				
Selma, Calif., Mr. and Mrs. Jens H. Rosendahl in memory of Mrs. Otto Sorensen	2.00				2.00				
Bone Lake, Wis., St. Paul's Ladies Aid, an offering	8.00				2.00				
Luck, Wis., Mr. and Mrs. Alfred Christensen in memory of Mrs. Hilma Johnson	1.00		1.00		8.00				
Luck, Wis., the Luck Luth. Church, "Great Hour of Sharing" offering	86.05								
Luck, Wis., Miss Nina Morton	5.00				20.30			65.75	
Plentywood, Mont., Mrs. P. C. Petersen and Dona of Emmaus Church, Coalridge, in memory of husband and grandpa on his birthday	5.00							5.00	
Staplehurst, Nebr., Our Savior's Luth. Church	41.60							5.00	
Gilmore City, Ia., Edward Christensen	7.00							41.60	
Waupaca, Wis., Trinity Luth. Sunday School	14.46				14.46			7.00	
Oyens, Ia., Gethsemane Luth. Church	25.00								
Sleepy Eye, Minn., Trinity Luth. Church	25.93				25.93			25.00	

be, Mont., members and friends in memory of Mrs. Martin	72.00								
Dlsen of Ebenezer Church	17.00		17.00	15.00	5.00	6.00		29.00	
er, Minn., St. Matthew Luth. Church	10.00	10.00			17.00				
er, Ia., Class No. 10 of Nazareth Luth. Sunday School	31.22			31.22					
Missi, Wis., First Engl. Luth. Church	7.80	7.80							
nto, Ont., Canada, S. S. of St. Ansgar Luth. Church	53.70	53.70							
nto, Ont., Can., Luther League of St. Ansgar Luth. Church									
nto, Ont., Can., Danish Ladies Aid for support of a child	41.00				41.00				
in the Sudan Mission fields									
nto, Ont., Can., Mary and Martha Society for support of	41.00				41.00				
a child in the Sudan Mission field	10.40							10.40	
er, Ia., Bethany Sunday School									
in the General W.M.S. Fund, by Mrs. Dr. C. C. Madsen,	135.14	135.14							
Treas.									
Wisconsin District W.M.S. for salary of Helen Margaret	70.00				70.00				
Jacobsen. By Mrs. Dr. C. C. Madsen, Treas.									
W.M.S. of Our Savior's Luth. Church, Racine, Wis., by Mrs.	20.00			20.00					
Dr. C. C. Madsen, Treas.									
ne, Wis., Mrs. Dorothy Langenfeld and Miss Olga Nelson	10.00	10.00							
In memory of Mrs. Henry Smith	3.00							3.00	
nebrog, Nebr., Luth. Ladies Aid	52.80							52.80	
tha, Nebr., Pella Ev. Luth. Church									
mo, Calif., Mr. and Mrs. Chris Thompson in memory of	5.00				5.00				
Mrs. Amelia Sorensen, Selma									
sa, Calif., in memory of Mrs. Amelia Sorensen: Mr. and									
Mrs. Elmer Larsen \$2, Mr. and Mrs. Echart Thomsen of	12.00							12.00	
Fresno \$5 Mr. and Mrs. A. Rosendahl, Fresno, \$5	15.00							15.00	
Fresno, Ore., Shirley Hansen	12.00				12.00				
Minneapolis, Minn., St. Matthew Luth. Church									
TOTAL	60815.64	15086.78	11397.41	13198.67	12259.72	834.14	441.54	7149.38	448.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fnd.
Previously acknowledged	209172.73	125494.75	83677.98
Nebr., Mrs. N. P. Nielsen in mem- ory of her husband, Pastor N. P. Nielsen	5.00	5.00	
nto, Ont., Can., S. S. of St. Ansgar Luth. Church	7.50	3.75	3.75
rn Bay, Wis., Bethel Luth. Church	14.00	7.00	7.00
rnark, Wis., Our Savior's Luth. Church in memory of Ole Olson	25.00	12.50	12.50

From the General W.M.S. Fund, by Mrs. Dr. C. C. Madsen, Treas.	135.00	65.00	70.00
The W.M.S. of Our Savior's Luth. Church, Racine, Wis., by Mrs. Dr. C. C. Madsen, Treas.	25.00	12.50	12.50
Wilmington, Ohio, Mr. and Mrs. Norman Johnson in memory of Robert Isaac- son, son of Hans Isaacson, Bradgate, Ia.	2.50		2.50
Total	209386.73	125600.50	83786.23

Received with thanks.
Blair, Nebr., April 9, 1954. H. J. Hansen, Treas.

NEWS AND NOTES (Continued from page 13)

IOWA W.M.S. CIRCUIT MEETINGS

DES MOINES (Circuit No. 7) Thursday, April 29th
EAST BRANCH Wednesday May 19th
WALTER (Circuit No. 4) Friday, May 21st
MAETTINGER (Circuit No. 3) Wednesday, May 26th
RESFORD (Circuit No. 1) Friday, May 28th (morning and afternoon)
URLAN (Circuit No. 6) Thursday, June 3
DOCA (Circuit No. 5) Tuesday, June 8th
MENS (Circuit No. 2) Sunday afternoon, June 20th
We are glad to announce that Miss Helen Margaret Jacobsen will be the
speaker at all of these meetings, except the one held in Des Moines.—Mrs. H.
ing Petersen, W.M.S. President.

Danish Hymnbooks. If any congrega-
tions have Danish hymnbooks "Kir-
kog Hjem," they do not use, please
write The Rev. M. Bredstrup, 42
Harncliffe Road, South, London, Ont.,
Canada. Tell him the number you
have. This is a D.K.U. mission, which
would like some Danish hymnbooks.

The North Dakota-Montana District
Convention will be held in Luverne
Lutheran Church, Luverne, North Da-
kota, June 10 to 13. All members of
the congregations in the District are
cordially invited to attend. The Rev.
Kenneth Petersen is the host pastor.

THE RETREAT OF THE WEST

(Continued from page 9)

Impact of the Christian faith upon the world, for all its
actualness, made a deeper mark than in its insistence
that a woman is a person in her own right and not only
a wife or a mother.
The logic of this insistence has led down unexpected
paths. The career girl of 1953, however little she recog-
nizes it, owes her freedom to the fact that long ago the
Church of Christ decided that a woman had the absolute
right to a vocation to God's service, other than marriage,
and that that vocation was a sacred one, as sacred as
any man's.
Now as a matter of history it has been the unmarried
woman missionary who has pioneered that idea into
every country in the world. Slowly but surely it is be-

CHURCH COUNCIL MEETING

The Church Council of the United
Evangelical Lutheran Church will meet
in regular session Tuesday and Wed-
nesday, April 27-28, in the Conference
room of Pioneer Memorial, Blair, Nebr.
Any matters requiring action by the
Church Council should be in the hands
of the undersigned by April 24th.

Hans C. Jersild, President
Lawrence Siersbeck, Secretary.

The Board of Trustees of Dana Col-
lege and Trinity Seminary will hold
its spring meeting at Dana College
April 20 and 21, beginning at 9:30 a.m.
April 20. A. M. Vig, Sec'y.

coming possible for women to have a vocation to some
service and not only to marriage.

Every African and Asian girl who can be saved from
an early marriage to complete an adequate education
and perhaps to make at least a start upon a profession,
if no more, is one more step to raising the standards of
a woman's life within marriage. It may be argued, not
unfairly, that we can turn our hands to no more fruitful
effort at social revolution, and incidentally population
control, than by raising the average age of spinsters in
Africa and Asia from 13 or 14 to 20 or 21. This is a
revolution which is actually in progress and the pioneers
in this revolution have been Christian Missions and the
shock troops have been the single women missionaries.

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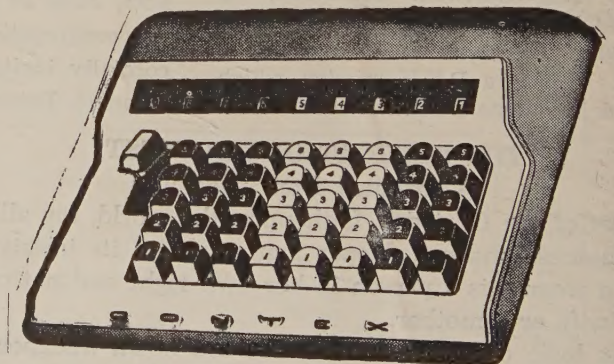
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